

# THE STUMBLING-STONE.

"BEHOLD I LAY IN SION A STUMBLING-STONE AND ROCK OF OFFENCE."

VOL. 5.

TOLEDO, Ohio, February, 1877.

NO 1

Designed to be published monthly.

If any desire more papers, please specify the number.

Contributions cheerfully given for this work will be accepted as from the Lord. Send to LYMAN H. JOHNSON, Drawer 105 TOLEDO, OHIO.

The paper is sent free to all who send us their names, and we pay expenses out of the voluntary contributions we receive.

The paper will be likely to be discontinued to those from whom we do not hear at least once a year.

In removing from Whitehouse and getting ready to print again, we have had so much on our hands that many letters have been neglected and much delay caused. But the plain print of this paper will doubtless satisfy brethren for the delay and neglect. We are also so much straitened for the necessities of life, that we are unable to supply all the papers called for just now, but will as soon as possible.

Reader, test this paper by the Bible. If it attacks what the Bible upholds, or upholds what the Bible condemns, then condemn this paper. But be careful that you do not condemn on any other ground.

## Attacking Churches.

We have been falsely accused of this. Proof: Every Bible reader knows that no modern sect was a Bible church. The seven churches of Asia, and the church of Rome, Jerusalem, Corinth etc. were churches of Christ, and no sect or denomination of Christians. By this standard then I have never attacked any church my accusers well know; and that to attack any religious sect or corporation, is not to attack a Bible institution. All are grossly ignorant, or else wilfully false who affirm the contrary.

## Introductory Remarks.

It is fitting that we should begin our fifth volume, our first issue from Toledo, and from our new power press, with, first, our acknowledgements to God for His wonderful goodness and mercy to us as a family, and answer to prayer, and blessing on our work of publishing his truth; and also explanatory remarks to new readers and all others.

We have just removed from Whitehouse, O., seventeen miles distant, to this city. Our office and residence is at the corner of the city Post Office, on the street car Rail Road, near the bank of the Maumee, and in sight of the bay and Lake Erie.

We have found here a gathering of pilgrims in Christ's name, and a little house of worship free for the whole gospel! We have had blessed meetings here, and some souls have been truly saved in Christ. Hence we as a family have chosen to make this our pilgrimage home.

## OUR PRESS.

Our new power press is from the Campbell Press Manufacturing Co. 39 Beekman st. New York City, and is one of the best and cheapest in existence. The press is secured for us by a friend with the understanding that brethren and all interested will raise the amount due for the same. But it is so secured, that what ever is paid will be reckoned on the press without any liability to loss. Several have already pledged five dollars each, and others one dollar, and some have paid. Let none sacrifice for this gospel object more than they can cheerfully; and please state what is for the press, and what is for other objects. We will publish the amount received from time to time until \$900, the sum now due, is made up.

## PERSONAL EXPERIENCE.

From childhood I have entertained views and convictions at variance with sectarianism and other corruptions of Bible christianity, chiefly from the influence of a godly grandmother of puritan faith, whose example and teachings were the chief human instrumentality in directing my course of life.

Although I was initiated into the ministry of the Presbyterian and Congregational denominations in the usual order, yet I never fully accepted the idea of denominationalism, nor its monied systems, and mammon power. And after a severe conflict with the Beecher and spiritualist drift inside the sects, I was finally driven outside of all human organisms in the year 1865, after between seven and eight years experience as regular pastor in those sects. From that time, accepting Christ alone as a sufficient Savior without the help of human systems, I began to suffer the reproach of Christ outside the camp. Heb. 13: 13.

The jealousy of church builders, which rejected the original corner stone, also operated powerfully against this humble representative of his, and as ever in the past covers with obloquy the truth it cannot suppress. I speak not of all in the sects, or

their ministry; for there are many exceptions of men who are above the party organisms to which they belong.

It is now eight years since I commenced to publish a gospel paper. The opposition which the truth provoked, and my position outside of sects, soon closed the chief pulpits and columns of the press against me; so that in answer to prayer, by faith in God alone, in spite of poverty and every disadvantage, I began a paper on a small scale, in 1868, that I might reach the people with God's unadulterated truth. Through these years of bitterest opposition from sectarians, and experience of poverty and fiery trials such as but few on earth could endure, our faithful God and Savior has brought us safely and triumphantly. Glory be to his name forever! Just when the enemies of truth were prophesying and expecting our utter failure, our Great Protector has secured us a power press of the best kind, and opened a wider field than ever before. We have deeply interested readers in every state and territory, nearly, of our land, also many in the British possessions. Names are now increasing more rapidly than we have means to supply. But we trust that it is God's will to provide means to spread this unwelcome gospel of the cross among all nations, before Jesus shall come to wind up the world's history, as we believe that he soon will. Praise God, that my wife and six children are of one mind with myself in this gospel work, my helpers and fellow laborers, worthy of the confidence and affection of the church of Christ.

## THE STUMBLINGSTONE.

Is so called, from the name given to Christ in Romans 9: 33, and 2 Pet. 2: 6-8, and other Scripture, descriptive of the true Christ in contrast with all false Christs who are pleasing and attractive to carnal minds. The carnal mind is enmity to God just as truly now as when it crucified his Son. If Jesus was on earth in person now, he would meet no better reception at the hands of the proud carnal sect churches which profess faith in him, than he did of the Jews of old. Hence it must be true, according to the Bible, that all preaching and revivals in modern religious sects which provoke no persecution prove another Christ and another gospel altogether besides what the Bible reveals.

The fearful and universal deception and corruption of the old Bible faith, is the reason for the publishing of this paper, and for the name it bears.

The true gospel cannot be made dependent on the patronage of men. People will not pay money to have their sin and hypocrisy exposed. The only plan of promulgating a Bible religion is by the exercise of a Bible faith in God, without money and without price; and in cheerful submission to the reproach and suffering it has ever cost, using only such means as the Lord provides, and lovers of truth voluntarily supply.

## THE DESIGN OF THIS PAPER.

Is to contend for the original faith, and expose and reprove all apostasy therefrom. Its special mission is to expose the idolatry and infidelity of all man-made systems and organisms of a religious nature, monied systems and temporal establishments falsely professing Christ or any religious object, while they are seats of popery and hotbeds of covetousness and idolatry; and on the contrary to hold up the true Christ as the only hope of salvation, without the help of monied systems or human inventions, the one only head, foundation, Vine, Bridegroom and name; in opposition to every sect name, and the hydra headed monster, from papal Rome down to its least and last offshoot sect usurper which dares to rival Christ, or to divide with him the dominion or headship of his church.

It will favor no party in religion, or politics, or reform, or anything else; but will be free to apply the word of God impartially to all classes and conditions of men. To rulers, politicians and ecclesiastics; all organisms and parties, systems, governments, and practices, current events, local and general interests, whatever God has to do with, or concerns humanity, we shall be free to touch, to preach righteousness and expose sin, from the stand point of the Bible, and eternity.

The religious and secular press of the day, which are doing more to mould the public mind than any other agency, will also be faithfully tested and tried by the word of God.

We intend to fulfil our individual mission from God to the present generation. We do not assume

to be greater than other men or publishers, but we intend, by the grace of God, not to bury the one talent, we shall do our duty as God's ambassador and representative in this wicked and rebellious world, and shall spare no servant of sin and Satan however high or low.

Clothed with our high commission, leaning on the mighty arm of our Beloved, we bid defiance to the powers of earth and hell with all their pomp and glory! Thrones and dominions hostile to our Great King Jesus, the only rightful sovereign, must totter and fall before his coming reign!

## Gospel Literature.

Refined and genteel Taste and Sweetness of Style.

There is as great ignorance on this subject, as there is of God and pure religion.

There are three kinds of reading; first, the rough and vulgar of this world; second, the refined and polite of this world; thirdly, the style of purity and truth, or of the Bible. There is greater difference between the last and two first, than between the two first named.

The dramatic writers, sensational journalists, and the vulgar politicians, illustrate the first class. The scientific and classical writers and most of the religious reading of the day is of the second class. It includes the superrefined and cultured, who would be thrown into hysterics to hear the rough word hell, or damnation, liar, or hypocrite. The taste of the reading public has been formed by the kind of reading they are used to. And the current reading of our times is exclusively of the first two classes. The style of Bible purity is almost unknown; the holiness literature, and style of all religious journals is positively insipid with smoothness, except the levity, which is its only life.

The whole bent of human genius is to excel in the attempt to tell the least truth that will offend, with the greatest attractiveness of words. Money and honor are the inspiration of all current writings. Most religious reading is as smooth as oil, flat and nauseating to a man of conscience, as castor oil.

Every harsh idea, every stern truth, every hideous iniquity, every devil in human shape, is described with honied words soft and mild as the zephyr, until the offense of truth is all gone, and a lie runs down like melted butter, and there is no bad feeling caused by the contemplation of any iniquity however great. And the effect of this reading is to deaden conscience, and remove the shock to moral nature which a view of sin causes. The distinction of French literature is of this kind "It can spread dung with dignity," as was said of Virgil. It can discourse on the vilest subjects without offending the most exquisite taste. And the horrible state of French society is due as much as anything to its elastic and sin smoothing literature.

The roughness of the secular press is preferable to the smooth cant of the religious press. But in contrast with all other reading mark the language of faith and truth. There is nothing so uncivil or rough to carnal ears as the positive style of writers who fear God, and hate iniquity; and for the style of fawning sycophants and flatterers, tell the bold and plain truth of men and things in words befitting the facts they express. "Ye serpents,—Ye generation of vipers,—Hypocrites etc." from the lips of Purity, or "Ye stiff necked and rebellious,—Go to ye rich men, weep and howl,—Ye adulterers and adulteresses," from Bible saints, illustrate a style which grates on the ear of modern taste which loves pleasure, but hates the truth; and the style of truth.

Jesus, Prophets and apostles never used soft words except toward the penitent and humble, and toward personal injurers. But of an evil and adulterous generation, hypocrites and hypocrisy, and all contempt of God they never spoke mildly nor sweetly, but only with tongues of scorpions, wormwood and gall! It was the false prophets only who honied at sin. The holy writers would be called croakers, dyspeptics, sour minded etc. by this christian civilization. A style which does not varnish, or sugar coat the truth, put unpalatable facts in palatable words, will not be tolerated in these times. White lies and black lies, and all shades between, are in positive demand. Truth is trodden in the streets!

The original Stumblingstone of the Bible, the "Rock of Offence," would be rejected now more fiercely than ever, by all builders of earthly churches.

## TRUE HOLINESS, AND THE MODERN DELUSION

The world talk about holiness just as blind men about colors. The vitals of godliness cannot be comprehended by carnal science.

There is sad and awful confusion on this subject. First, by those who deny holiness and plead for sin. Secondly, by fanatics who claim holiness in a false sense.

First, I would simply say that all who plead for the necessity of sin, in any sense, are of the devil, and are deceived or false. All who are true to God and his word, talk against sin and deny its necessity, because they have faith in the gospel remedy in this life, and believe that we ought to be saved now, before death. True saints, I doubt not, have sometimes been deceived of the devil so as to seem to hold this fundamental error, while in their hearts they abhorred sin and believed the Gospel.

But I have to do now with fanaticism, an opposite delusion of the devil. I have had horrible experience of it in my life, and know whereof I speak. Satan failing to make some believe holiness impossible, takes the opposite tack; and inculcates a false view and experience. This error is having a fearful run in our times.

Although sanctificationists differ about the details, their essential theory is this: that full salvation from sin is reached by two distinct experiences occurring within the same year, or many years apart.

The first, called justification, consists only of pardon, and a cessation from actual sin in the practice. But there remains yet roots of bitterness or tendencies to sin which need to be taken away.

The second experience removes all such tendency so that our natures become pure and we have no more anything which needs purging.

The Scripture taken for proof is, the admonitions addressed to believers to go on to perfection, and to seek entire holiness.

We cannot question the Scripture that there is a perfection to be sought after conversion, and by all God's true children; and we find no exception of any Scripture saints to this rule. Paul himself within two years of his death; and thirty years from his conversion said: "Not as though I had already attained or were already perfect; but I follow after if that I may apprehend that for which I am apprehended of Christ Jesus. Brethren I count not myself to have apprehended, but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus. Let us therefore as many as be perfect, be thus minded."

Paul himself was in a race for an entire perfection he had not yet reached, so much that he forgot the things that were behind, in his zeal for the attainments yet before, the prize of high calling.

This text is evaded by referring it to a literal resurrection. But his striving would make no difference about a literal resurrection. His meaning cannot be mistaken. His zeal was for a moral end, a completeness of character of which he might fail. He refers to nothing else but that perfection and holiness which in all Scripture is made the aim of believers.

But in this same Scripture he says "Let us therefore as many as be perfect be thus minded." Here he speaks of the perfection or holiness which he and all saints already possessed. We have both states here set forth. One possessed by all true believers, and one which Paul himself had not attained even down to the end of his long life of perfect faith.

Paul speaks again of this same kind of perfection when he says "That we be no more children tossed to and fro,—but unto the measure and stature of the fullness of Christ." He speaks of a degree of experience in this life, as that of full manhood, or rooted and grounded, established, built up, etc. Again, of being without spot or wrinkle, or entire wanting nothing.

In such expressions we have indicated, different stages of attainment among believers. There are plenty of such passages. All have not the same knowledge or faith or depth of love or abundant fruit as others. Some are children, some half grown some of full manhood. Yet Paul himself, ripest of all, was not yet satisfied with himself, and exhorts all believers to be of the same mind, and to strive for the full and final realization of all there is in grace's store.

First, we are to mark the distinction between a state of sin, and the lowest experience of a true believer. Paul is not talking of sinners, but saints. If any among believers sinned, he proved himself to be of the devil. That is if he willfully transgressed, if he showed a heart, unrepentant to God. Paul is not speaking of such ca-

ses. He does not speak of any unregenerate soul progressing in purity. It is only a soul in which Christ reigns supreme, and life itself and all else is on the altar sanctified and saved. It is the growth of such a soul only. No other one can go on unto perfection.

One under the dominion of sin, cannot go on unto any other perfection except ripeness for hell. All progress is the other way so long as any sin, inbred sin, or any moral impurity exists within.

Next, I come to the main issue, the false assumption, first, that a regenerated soul has sin in it, roots of bitterness to be extracted, unholy desires and motives, a corrupt heart! It is false, and contrary to the word of God and to reason both.

Secondly that by one experience any saint attains the perfection of the resurrection which Paul had not attained, so that nothing more of truth or furnace of trial or future grace is needed to add to its fulness of glory in the image of Christ. It is a lie of the devil and thousands to-day are deceived and lost by this delusion. Ananias and Sapphira and Simon Magus had corrupt hearts, roots of bitterness, evil motives. Peter did not advise them to go on unto perfection. They were not on that road at all. Nor is any other man who has yet a carnal mind, is not crucified with Christ nor saved from all known sin.

I am not now speaking of sinful acts, but of a sinful state of heart. I speak of pride, selfish anger, covetousness, lust in any form. If we are conscious of these existing within, we have reason to be alarmed. We don't need to go on unto perfection, but to turn square about and go the other way. We need conversion. "We need to be made new creatures, for **THEY THAT ARE CHRIST'S HAVE CRUCIFIED THE FLESH WITH THE AFFECTIONS AND LUSTS.**" Gal. 5: 24. I believe the Bible. I believe no man who is proud or selfish or a lover of the world is a new creature in Christ. Old things have not passed away, nor all things become new. It is a lie. All pretense to Christ is false. They are neither sanctified nor justified. God don't justify any sinner in his sin. He justifies none without an entire change of heart. None can be half child of God and half of the devil. This is a horrible delusion and a lie.

It is true many among primitive saints proved false. And the Apostles did accuse many of sin. But they nowhere taught that those who committed sin, who were proud, covetous, idolaters, etc. were saved or on the road to perfection, but directly the contrary. See 1 Cor. 5 and 10 chap., 2 Cor. 6: 14 etc. "If any man love the world the love of the Father is not in him,—If we have not the spirit of Christ we are none of his." Any heart impurity is proof of an unregenerate state, a being out of Christ. The whole idea of a mixed state is from the pit and not found in Scripture. It is true Paul had fears of the Corinthians and other saints lest they were deceived. And he speaks of them now as sanctified, and then again as unsaved. But we are not to take his doubts of them as proof that men may be both saints and sinners at once. I may accuse a man of sin, and yet call him my brother in Christ both at once; because while I am uncertain of the true state of his heart, I hope he may prove clear. This does not prove that I hold him to be both a saint and sinner at the same time. Yet this is the ungodly reasoning of those who would wrest Scripture to sustain a mixed state of holiness and sin. All talk about inbred corruption, or any heart impurity in saints of God, is in conflict with Scripture. There is no example of it nor precept for it. But 1 John 3, is square against it: "He that sinneth is of the devil." We make him a liar if we talk of any sin remaining in the heart of the believer. If we have sin in the heart we are guilty, and our acts will soon prove it by the fruit. We are not born of God if any sin remains within us. This Scripture cannot honestly be understood otherwise.

The second blessing theory so far as it has any truth describes only what every child of God has experienced. And so far as sanctificationists are right, they are seeking to bring false professors to their first experience of true grace in the heart. If this was all, I never would fight their theory. But the delusion consists first, in admitting a state of grace short of salvation from all sin, and secondly, a perfection which is false and which does not exist in this life.

I next consider the false perfection. It claims a state just like that after the resurrection. It is true they admit the possibility of temptation and need of watching; but this is contradictory to their theory. Because if soul and body are sanctified in the sense they claim, how can Satan tempt us? What is there in us that Satan can appeal to? After the resurrection our bodies and souls will be beyond Satan's reach because there will be no appetites or passions or habits of nature which sin has perverted

for Satan to operate on.

Now every saint needs to watch for he is in a body, cursed by sin and which must die. Our bodies would not die if they were free from the effects of sin, nor could Satan approach us. The fact that all are charged to watch and keep the body under, proves that there is a kind of perfection we have not yet attained.

We all agree and know that grace has great power over the body. No child of God has not experienced wonderful victory over bodily appetites and habits. It is truly said to be crucified with Christ, so that its propensities have no more the power they once had. The most perverse appetites have often been entirely taken away by grace. All this is true. And wonderful are the results of grace in this direction. Every saint knows this.

But at the same time it is true, Paul himself had to keep his body under lest he become a cast away. It is by the flesh that Satan comes, and none are free from this peril. This will not be true of our glorified state.

At this point false perfection leads to wrecklessness and gross immorality. If Satan can induce saints to act as if in glorified bodies, he has compassed their ruin, and the reproach of true holiness. Here is where I was once ensnared. Thousands are in this snare to-day, but without loss of reputation. Covetous, sectarian, proud, corrupt every way, yet whiter than snow in their own conceits.

The modern sanctificationists have got beyond Paul. The sense in which he had not attained, they are boasting completeness. But there are many true saints who are better than their theory, and are humble enough to own their true faults when they see them, yet the most hopeless sinners of our times are among those who profess entire holiness. True saints are more likely to be deceived by this, than any other strategy of the devil.

When I hear a man say that all tendencies to sin in his nature are removed, I know that he is in a delusion. If he means that Jesus reigns in his heart without a rival, and that all his affections and powers are in subjection to the will of God, it may be true. It is true of every saint.

But if he means that no old habits of sin or carnality exist to ensnare him, he is deceived. He has got beyond Paul. He does not need any furnace of trial, nor sanctifying truth, but is already in a glorified state. This is the mischief of this holiness delusion. There is just one of the most sacred things, living or dead, save Christ alone, but what has betrayed signs of fallen nature, often, in their best days. The most pure in heart that ever lived like Peter in his dissimulation, have been betrayed into wrong acts by the remains of old habits and tendencies. But Peter was without excuse, as all others are. Because God's grace is sufficient to keep the victory if we watch and pray. The old habits and tendencies nevertheless exist in our flesh, and become sin when yielded to against light, and a worse snare if denied with the vanity of false perfection.

### THE SENSE IN WHICH SAINTS SEEK PERFECTION.

The confusion on this subject is caused by the subtle confounding of moral perfection with absolute perfection, a heart of purity, with perfection of knowledge and practice. A man may be sinless pure, and yet have many habits and tendencies which belong only to a sinful state. Moral perfection every child of God has; but no one except Jesus only was ever free from habits tendencies and traits of fallen nature. It is not a man's surroundings that make his moral state. His will and heart toward God, alone determine his character for sin or holiness. Ignorance of a thousand evil habits does not make a man a sinner. But a will and heart to sin, do make him guilty.

Grace first purges the heart from all sin, then after that, reforms the life as the light shines upon its habits.

But as knowledge is progressive, so the outward reformation is to that extent progressive. The reformation of evil habits of mind or body, is the result of heart purity, but is not the same thing.

The reformation of habit and practice and the subjection of every wrong tendency is a life work.

For this purpose the furnace of trial and affliction is appointed. The conspicuous part which the Bible gives to affliction as a means of grace is to this end. Trial brings us to see our faults we could not otherwise discover, and by faith grace brings us victory after victory.

Also for this end we need gospel preaching while we live, for the perfection of our whole being and practice. If it were not for this we would not need the word.

God's plan and Christ's prayer is "Sanctify them through thy truth." See also Eph. 4: 11—17.

But the wild fanaticism called holiness in our times, first confounds moral states, with the out-

ward defects and ignorance of fallen nature, and then madly claims entire deliverance from the effects of the fall as gospel perfection.

By inventing a second new birth, they leap at once right over the furnace of trial, the cross, the word of truth, the means of grace into a sanctification Paul had not yet reached by a thirty years experience. By one cheap act amid the applauding enthusiasts of some camp-ground or holiness circle, they escape the narrow way, and enter heaven's gate shouting, in wonderful contrast with those who have gone up through great tribulation. The pert and witty reports of modern holiness meetings contrast strangely with Scripture record.

The suffering pilgrim band whose experience of the world's scorn and hate made them partakers with the blessed Jesus, is widely different from the reputable and gay sanctified of modern cheap holiness machinery!

O horrible delusion! This sudden flesh glorification which supersedes the Scripture purging of the word and the furnace, is an infinite delusion! Instead of a leap into purity, it is a leap of the charmed victim into the jaws of the serpent! This perfection has only begun when we are first fully saved, and every day thereafter the life is brought more and more into conformity to the will of God.

The perfection the believer seeks is not purity of heart, because he has that already, but the perfect fulfillment of his heart's desires in subjecting all his ransomed powers to the God he loves.

His meat and drink is to do his Father's will. He has no doubt of his love to God, and that his supreme delight is in him, although his love yearns to increase its capacity, and would spurn all limitations. Forgetting the things which are behind, like Paul he presses forward intent to bring all the old habits of fallen nature to the feet of his master. Every day reveals new victories to be won, new fields of blessed experience to be explored and thus goes on from conquering to conquer; or as Paul expresses the same idea, "Beholding as in a glass the glory of the Lord, are changed from glory to glory even as by the Spirit of God."

This is the experience of all the genuine saints. But the modern delusion cuts off this real progress by its stupefying lie that we have it all by one act and experience of faith.

The child might shut his eyes to the fact he is a child, and claim the fullness of a man. But his lie however believed, does not alter the stern realities. When he undertakes man's work, his lying exposes the lie, discourages him, and works disaster and ruin.

God's order is for the child to believe the facts and be perfect as a child, and not as a man, until by experience it has gained the stature of a man.

Our believing a lie does not make it a truth.

And yet this is precisely what this delusion requires. It compels us to believe we are perfect in a sense we are not and cannot be, before the time. It is a lying delusion and from the father of lies. The Bible requires us to believe we are holy only in the sense of truth and as the facts are proved.

Purity of heart is experienced instantaneously by faith and the Holy Ghost. So also every grace of the heart and moral victory of life, but the correction of every evil habit or tendency in our nature is not effected in a moment but only in a life time. But where Christ reigns within there is no sin, but entire holiness to the Lord in every act of our being on which the light of truth is shed, and all imperfections beyond this are covered by the blood, and are without spot or wrinkle.

True saints among Methodists when they experience what they call the second blessing, have only the same that Calvinists experience when born again or genuinely converted.

A state of sinning and repenting is the state of the unregenerate world. Any sinner may resolve to break off evil habits, but he lacks the power to do it. Thousands are converted like the stony ground hearer without being born again or made new creatures. Such cannot bear fruit unto holiness. They are continually breaking good resolutions.

But when radically changed, or what Methodists call sanctified, they have no longer a disposition to sin, and have power over their old habits and propensities. It is only after this that they are prepared to obey all that Scripture to go on unto perfection. But the practical effect of the 2d blessing theory is to stop further progress, and hence to fill us with pride and all iniquity.

#### NATURE OF THIS PERFECTION.

I need to speak more fully upon a point so little understood, and about which there is so much confusion.

I remark that it is not perfection in the same sense that saints are already perfect. Paul says "Let as many as be perfect be thus minded" that is

go on to perfection. Phil. 3. He was not striving for perfection in the same sense he was already perfect. It was not moral purity or freedom from sin which he sought, for he had that already. But as I have already intimated, it was from the effects of sin in nature, he sought to be delivered, and to bring all his habits and powers into perfect harmony with the divine will. It is not in one day nor less than ones life time that this work is finished.

I need to be explicit here. There is not a saint of God ever lived, but Jesus, whose whole nature has not been moulded and schooled to sin. Regeneration and entire holiness do not change all the countless traits of sin at once. A thousand forms and habits of expression which belong to a sinful state are not removed. Habits of thought and action are yet untouched, because undiscovered. And positive duties also remain unknown. And yet the soul overflows with love to God, and life itself, yea a thousand lives are felt to be too small a sacrifice to pay his debt of gratitude. And no act of known sin can he commit. Nor is there any sin in his nature more than in the angels of God, but only the effects of sin. There is no contradiction in this case. He cannot sin because the divine seed is in him. Can a loyal man act a traitor? Neither can one who loves God sin against him. It is not in him. His greatest mistakes and delusions are not sins, because his heart is right and he abhors sin and loves righteousness. "He that knoweth to do good and doeth it not, to him it is sin."

At the same time the child of God has the Holy Spirit and the word of truth to shed light on all his habits and duties. He walks in the light and every serious evil of his life is rectified at once, or as soon as the light shines upon it. This is the sense in which he goes on unto perfection. It is a perfection in the outside life of a perfect inward life.

And the very moment this progress ceases he backslides and is lost unless he repents. And it is only by eternal vigilance watchfulness and prayer that he can endure to the end and be saved.

If he turns back like the dog to his vomit, he is lost. If he falls into sin like David and repents, God's grace delivers him. By his prompt repentance and faithfulness he proves that he did not wilfully sin.

If he dies, no matter how soon after being born again, he enters heaven. Where else can a child of God go?

The monstrous hybrid of second blessing theory, who is justified, but neither fit for heaven nor hell, needs a Catholic purgatory. In fact I cannot tell where they would put their justified characters. They are not counted at all in the Bible. But the Scripture justified child of God goes to heaven where the dying thief went. And they leave the flesh behind and new bodies are prepared for them. Phil. 3: 2.

Moral perfection they have already. But the perfection of experience which they lack, only as the infants lack, will be made up by him who perfects and redeems the irresponsible creature.

I state this on God's authority. See Rom. 8: 19-28. This doctrine is explicitly declared by Paul. "Waiting for the adoption, to wit, the redemption of our body." He is here as in Phil. 3 speaking of the completeness of the final resurrection. These bodies would not suffer and die if the curse of sin was entirely removed. Glorified bodies cannot suffer and die. It is monstrous folly to think it. The daily crucifixion and mortification of our vile flesh is necessary 1 Cor. 15: 31, & Col. 2: 5. And it must rot in the grave, or be radically changed at Christ's coming. No saint ever lived so pure but his body would defile heaven if unchanged. Otherwise his body would not die. He would not need a new body.

The sense in which this body is sanctified, is that it is set apart for sacred use. It ceases to be the agent of wilful sin. Its vile passions and appetites are denied and subdued.

Its habits are wonderfully changed by the power of a new life. But whoever thinks that his body is as pure as the resurrected and glorified body, is in a delusion of the devil, and Satan will plunge him head long into some carnal gratification under the guise of innocence and purity.

This is where all fanatical perfectionists have gone down. O to live a holy life in this vile flesh, to keep the complete victory over all our appetites and passions, and make these clay tenements vessels of purity, ministers of grace, requires the constant exercise of all our faith and watchfulness and then we would utterly fail if we were not perpetually filled with the Holy Ghost, pervaded continually by the resurrection power which will ere long quicken these mortal bodies and complete forever the work of redemption.

The great question is are you born again. Are

you now living a life of faith, having the complete victory over the world the flesh and the devil. If not, you must perish eternally.

All Scripture injunction to go on to perfection, if it is fulfilled by a single second blessing, of course can be regarded no more. If we have got the perfection that it means, then we stop going forward towards it. This is the lie and the trap by which Satan stops obedience to this Scripture.

The very moment any saint ceases to go on unto perfection, he backslides, and by his delusion that he is already perfect is cut off from all hope of being benefitted by gospel truth. He wants no more admonition, instruction, or fiery trial, for his improvement. He has got it all, therefore he is deceived and damned. This is the effect of the anti-Bible theory of a second blessing perfection. But true saints among Methodists are all better than their theory. They continue to go on unto perfection, after they are sanctified; hence just like all other saints are saved. God save us from all theories of man, and give us true salvation! It is not a second blessing that I object to. By no means. But making this a limit of the perfection believers should seek. It should not stop with a second blessing nor any other number, but continue after that, as much as ever before, to press on to that completeness which will be finished only in the final resurrection of the body.

#### Beecher in Moody's Pulpit.

"The Rev. Henry Ward Beecher preached in Mr. Moody's church in Chicago Sunday morning. The crowd was almost unprecedented, and upward of twenty thousand people were turned away."

If H. W. Beecher was a Bible preacher, and had honestly confessed and repented of his crimes, he would find no admittance to Moody's pulpit, nor attendance of Moody's congregation. But with his unparalleled perjury, added to his twenty years or more secret belief and practice of free-loveism, the abundant proof of which he durst not meet in the civil courts or in open daylight investigation, he is embraced as a worthy minister by the great revivalist, and his converts, and the silence and acquiescence or whitewashing of modern Christendom!

Such is the conscience of the modern sect ministry, with individual exceptions. To excuse and cover up the blackest crimes, in any church favorite, one who preaches smooth things; but to blacken the character of any who are faithful to God and expose the popular corruptions, seems to be the work of sect church builders now as in the days of Christ, and the old prophets.

#### The plea of hypocrisy.

Those who are afraid to pray like Jesus and apostles before men, lest they shall be hypocritical, are hypocrites already in this pretence to purity; because those whose hearts are right toward God cannot at any time, or place, offer prayer and praise, without it being sincere, because it is always a true expression of their hearts. There is no time nor place but a child of God can pray openly, because his heart is always ready to prompt any act of devotion to God. It is perfect proof of hypocrisy already existing, when at any moment one pleads he cannot pray without hypocrisy. Sincerity and acceptability of prayer does not depend upon time, or place, or any outward circumstance whatever, but alone on the state of love to God in the heart. Hypocrisy is impossible of any outward act of devotion, where the heart is right toward God. I pray that pilgrims may be saved from the lie of Satan which would, at any time, stop their mouths from social prayer. If any are unable to pray at any time for this reason, let them repent and get saved from their guilty fears that they may have hearts of unwavering confidence toward God.

For The Stumblingstone.

#### The Devouring Wolf.

By Brother T. J. Benskin of N. Toledo.

"That they may all be one even as we are one, that the world may believe that thou hast sent me." This my dear friends was the Redeemer's dying intercession for his beloved followers. But alas how unheeded the Savior's dying request, for there are already fifty three Christian sects, and still more fuel is being added to the flames and spirit of disunion and contention. Self is uppermost, and the spirit of Satan now reigns triumphant in the different so-called Christian sects, and Christianity is being overwhelmed by the spirit of sectarian disunion and contention.

Almost every shred of revelation he committed to his church, is openly disputed by those who profess to be his disciples. The great mass of the poor to whom the gospel was to be preached, are left to live the life and die the death of the heathen in the very midst of a professed Christian land, and while the hireling is grasping for his bounty, which Elisha refused, the sect churches are closing their eyes to the ravages of these wolves who are greedily devouring the fold of Christ and rending his body. These glaring truths stare us in the face and cannot be denied. Oh is this not enough to make infidels triumph, and angels weep? Would not Jesus weep as of old if he was here, over this sad spectacle? My heart is full and I can but give vent to grief in tears.



## SALVATION BY CHRIST, or MAN'S CHURCH.

The church of God does save because Christ is its door. But man's organism, called church, of which Christ is neither door, nor head, nor foundation, cannot save.

The Roman Catholic church which man has made and man is head of, claims to save, and usurps Christ's place. Precisely the same does every Protestant sect organism. It claims to help save, and divides this credit with Jesus. It makes a difference between joining their church, and being in Christ alone outside, so far as a hope of salvation is concerned, deny it who will?

What then is the difference between Roman Antichrist, and Protestant sect Antichrist? Not any. Both alike make man's church part savior. The Free Methodist differs from the Roman church only in its theory of sanctification, tobacco, artificials and some other externals, but not one whit in church idolatry. Touch the F. M. church, and they will shut you out in the cold, or show as much spite as the Catholic if you attack them.

The Catholic openly own their church idolatry, the Protestant sects lie about it, and say: "Church is nothing." But touch their church and you see their lie, and that they differ from the Catholic only in the whitewashing of hypocrisy, and their success in deceiving true saints.

Deny these facts who will?

### Adventism.

I have received a communication for this paper from "Plain Dealer" N. Jersey, entitled "Can you prove what you believe?" which attempts to prove that man has no immortal soul. I would publish it for the sake of the truth it opposes, but I have not room in this little sheet for many letters which are worthy of its columns.

I will just say here, of course death does not mean life in same sense. When a man dies he disappears from earth, ceases to exist as he once did. But where is the proof that death means annihilation of being? This is the question. Not a vestige of proof can be shown that death is the end of a man, but only of his body. Now for the contrary proof. Jesus says "Fear not them that kill the body and have no more that they can do." But fear him who can destroy both soul and body." Again "Lazarus died and was carried of the angels, to Abraham's bosom. The rich man also died and lifted up his eyes in torment." Again Paul absent from the body and present with the Lord which is far better." This is enough and entirely conclusive, that man exists when the body dies. If the death of the body is the end of the man, then Jesus and Paul did not know what words mean, but absurdly spoke of the dead existing, being carried, opening eyes in torment, or being happy in the Lord. Either Christ and Paul were false or ignorant of what the word death means, or else all who deny man's existence when the body perishes, are in a delusion of the devil. This is a simple and square issue; and no man can honestly escape one or the other alternative. I am forced to disbelieve Jesus and Paul if I accept of the Advent theory. It is as plain as words can make any truth on earth.

### Local Observations.

We have our printing office and dwelling in a building once used for a wholesale and retail liquor store, in the center of what was once the devil's stronghold. It was the original site of the city of Toledo; but the main city being moved three or four miles up the river, left this locality with a somewhat deserted appearance corresponding with the infamous character it bore for vice, where the very filth and scum of the city flowed.

Here the Free Methodists held revival meetings a few years since, with some success, but as usual in the history of that body, their turning God's work to sect building, destroyed the work, and made the field more desolate than before.

About a year ago, Brother A. L. Murray, who is outside of all sects, but that "Sect everywhere spoken against," followers of the despised Nazarene, came here and held meetings in an old dwelling, with good results, a number being converted, some among the hardest characters of the place. Driven from that building, they met in a small shop.

An M. E. sect which had been organized in this place, drew away many of the converts, offering them a home and comfortable quarters and an easier and more respectable way to heaven than the way of the cross. But during the past season the Lord provided, through the contributions of those who favor an unsectarian gospel, a small house, built free from debt, owned by no body, free alike for all Christians impartially, making no distinction except Christian character and Bible doc-

trine; righteousness and salvation being the only ground and bond of union. Any man who professes and shows a Bible faith in Jesus, has equal rights and privileges in the congregation that worship there. They welcome the whole gospel, but give no quarter to the devil or his works. If any man undertakes to advocate sect theories he will find himself faithfully sifted by the word; and if he attempts to force his errors on the church he will learn that he is in the wrong place for such undertaking.

The brethren are poor in this world's goods, but rich in faith. Some of them lack certain trappings of Free Methodist sanctification, but they love the God of the Bible, and all his children impartially, which is not Free Methodist doctrine, and cannot be done by one who is true to that or any other sect idol got up by man. They have not the phylacteries enlarged garments or sad countenances of the pharisees, but they have the sincerity and simplicity of true believers. May God bless them, and perfect his work of grace in them all, that gainsayers may have their mouths stopped; for there is no gathering in the city which the devil so much dreads, and which he will so thoroughly rake for faults and scandals to bring against this gospel so dangerous to his kingdom.

Several conversions have taken place this winter, and there is much conviction. In the midst of the greatest interest, the meetings were interrupted by a small pox alarm, doubtless from the same source that Job's afflictions came, yet we intend to hold the ground in the name of Jesus the only head of the true church. We have preaching every evening at present. I pray God that the work may spread until the saloons are run out, and all sectarian and carnal religion shall give place to the cross of Christ.

The regular meetings at this free gospel house are preaching every Sabbath morning and evening, at the usual hours, and prayer meetings Wednesday evenings.

There is need of such mission for Christ outside of all sects, in every part of the city. If rooms, public or private, are offered us in which to hold meetings, we will come to any part of the city in the name of Jesus, and preach a gospel opposed to all sin, especially the idolatry of manmade churches, and systems, money begging pauper establishments, Papal or Protestant, which grind both the rich and the poor in the name of Christ.

Our gospel is without money or price. We trust God for support, and we only what is cheerfully given without begging, or passing hats, or getting up entertainments. We would sooner starve a thousand times, than to make merchandise of the gospel, or to raise money as sect establishments do. Yet at the same time we acknowledge the obligation which Scripture teaches, of all men to help faithful ministers and gospel workers who truly give themselves, their time and service to the work of saving their fellow men. We prefer Paul's example to work with our own hands Acts 20: 33-35, rather than to make our support a hindrance or burden to others; and we receive nothing but only freewill offerings to supply our bare necessities, and to publish and spread the truth among men.

We have had eleven years experience of this way of faith and love, and have found it blessed and glorious for myself and family, as contrasted with the bondage and uncertainty of human organizations, in which we served as a sect minister, between seven and eight years.

### CHRISTIANS OF TOLEDO.

To all in the city who fear God and regard his Holy word we give greeting and fellowship in the name of the Lord. We do not reject any brother who has not the same light which we have about organizations or about any other matter of externals. We welcome all such to our meetings in North Toledo, or elsewhere, as equal with us in every respect. Only we claim the right and the privilege of preaching the whole Bible in its application to the practice of modern churches, and the sins of mankind. We must let shine all the light God has given us. We cannot do otherwise. If this disturbs meetings or any brethren, we cannot help it. We must obey God rather than men. But we believe that sincere believers in Jesus will welcome gospel liberty, and will with charity bear and forbear with all ignorance and infirmity in those who are sincerely devoted to Bible religion, and have the essential mark of love to God and man.

We believe it is possible to-day, as eighteen hundred years ago, for Christians to be one in Christ. Not with a union of outward carnal organisms, like the political bodies of earth, but with the unity of the Spirit, the love of Christ and of righteousness; a union that does not sacrifice purity or liberty of conscience, but has its life and power alone in righteousness and the Holy Spirit, cemented by the blood of Calvary.

## Christ's Church Organization.

It is astonishing that men will claim an organization which there is no account of in the Bible, and yet profess to be Bible believers. I demand in God's name that the chapter and verse be pointed out, where Christ or apostles got up a society or organization. Or where any such society is described as existing. Inferences and suppositions will not do in a matter so important. Where do we find that any believers banded themselves together into a society, with a book of names and rules, and officers appointed by men, like existing organisms of this world? We find this, that Jesus chose special witnesses of his words and acts, and that these with many others who believed, also preached and told to the world what they knew of him and multitudes of others believed and were made happy in the truth, and that they met where they could to worship and rejoice together, and that when the poor needed attention, certain men were chosen from the believers to care for them. In other parts of the world this same work spread, and like gatherings as at Jerusalem were multiplied, and in these gatherings, called churches, older brethren were specially recognized as called of God to preach and lead the church just as the first witnesses did. They were called elders because they were older in experience of Christ's gospel, and were looked up to for instruction and admonition, just as the first witnesses or apostles were. Their ordination gave them no authority, because their authority was from God, see Acts 20: 28. "The Holy Ghost hath made you overseers." Also Gal. 1: 1. Paul and Barnabas were ordained by laying on of hands, but this did not make them elders, for he says God alone made him such. The church only recognized what God had done. What heaven-daring assumption for man to organize or get up a church or society in Christ's name, without a vestige of Scripture authority! And then to appoint and authorize their own ministers, and call them God's ministers! O God save us from this anti-christ, this popery, this exalting man in the place of God!

When will this damning sect building cease? Why don't brethren meet simply as Christians and nothing more? And let societies and sects go to the pit whence they came?

### Receipt Of Contributions

Since Dec. not otherwise acknowledged  
Jacob Stroh New Paris Ind. M. G. Reiber Pa. W. L. Smith Leonard Knapp Mich. Peter Griggs Neb. D. L. Hazen, N. J. Andrew Oiler, Pa. B. M. Barr, Pa. Asa Hall, Ohio. W. Hanna, Iowa. Israel Gable, Eld. H. T. Dickinson Georgia. E. Bigelow, Nova Scotia. If any have sent who have not heard from us, please let us know.

The article on outward rites will appear in our next issue, also some letters and articles from brethren so far as there is room.

## CAMPBELL PRINTING PRESS.

No. 39 Beekman St. N. Y.  
The Best And Cheapest Power Press In The World.

It is contrary to our practice to advertise in these columns, but the advantage, to us and our readers, of a superior press, constrains us to acknowledge the truth to the honorable firm in New York who have so highly favored us, as well as to the Author of all good. We made extensive and careful inquiry for the best presses made, and found that for cheapness and superiority every way the Campbell press was to be preferred. A No. 3, Country press was bought with the improvements, on which this paper is printed. And such is its simplicity that we have put it together without the help of any experienced pressman; and we have proved it to be a perfect machine for newspaper, book or any kind of job work.

### Another Book By D. F. NEWTON.

"Searching out Achan's."  
"Hewing Agags in pieces"

Our dear brother Newton cannot close his long life work without speaking out once more on the Beecher leprosy of the day. His last book, of the above title, can be had at this office for 25 cents, or by the hundred at 25 per cent discount.

### Tracts by D. F. Newton.

Those wanting any of his useful and readable tracts, and applying for them at the address of the Stumbling-Block can obtain them. His "Picnic Religion" exposing the church frolics of the day, of 16 pages, can be had, two dollars per hundred copies besides postage. Tracts on novel reading, Beecher, Dickens, and those for every class, old and young. We will give the titles of a few of them. "A Bad Boy under discipline," 4 pages 50 cts per hundred copies, other tracts at proportionate rates, postage extra. "Popular Works of Fiction," Lightness of speech, words to no profit, On the choice of companions, "Closet work," The work, "No time to pray," "Gambler and Gambling," "A Snake in the Grass," "Wide awake and Popular," "Satan in Satan out, in the pulpit in the press," "Crucifying the Lord of glory," "Rums doings," "Spitting folks, Folks that spit," "Kindling heavenly fires," "Chit-chats with Dr. Ball," "Falling into the trap of Satan," "The Adulterer and Free-lover," "The right Eye Sin; Or Pleading for Baal," etc.

A book by D. F. Newton, exposing Beecher as a criminal and false teacher, can be had at this office, TOLEDO, O. for twenty-five cents.